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All Travellers  
to Eternity.

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# All Travellers to Eternity.

WITH A

RECOMMENDATORY PREFACE

BY THE

REV. B. PHILPOT, M.A.,

RECTOR OF GREAT CRESSINGHAM, NORFOLK, FORMERLY  
ARCHDEACON OF THE ISLE OF MAN.



LONDON:

JAMES NISBET AND CO., 21 BERNERS STREET.

MDCCCLII.

141. d. 129.

**BALLANTYNE, PRINTER, EDINBURGH.**

## PREFACE.

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THE following treatise reached me from an unknown hand, with a simple request that I would read it, and decide its fate—Nisbet or the fire.

Putting from my mind, with some difficulty, the latter half of the last verse of St John's Gospel, I cast my eye over the MS. ; and finding in it much precious Scripture truth, and some vigorous thought, on a subject of infinite importance to us all, I decided to send it to Berners Street.

To the lover of pleasure more than of God, I would earnestly commend this little work of counsel, from one who (as I have since learned) moves in the higher circles of life, but is enabled, by Divine grace, to "keep herself unspotted from the world."

The solemn issue of our journey through



life is the one great concern to us all ;—for all, with various speed, but equal certainty, are “travellers to eternity.” “Once” only “is it appointed for man to die ;” and if he does that wrongly, there’s no mending the matter—no help for him, no hope for ever.

The voice which affectionately bids us weigh this position, and see what manner of journey we are making, is the voice of a real friend ; and I deem it an honour to be in any degree the channel of its utterance.

May the Lord graciously own and bless this endeavour of a young, earnest, and practical Christian to honour His name, and obey His command.

B. PHILPOT.

GREAT CRESSINGHAM RECTORY,  
*June 14, 1852.*

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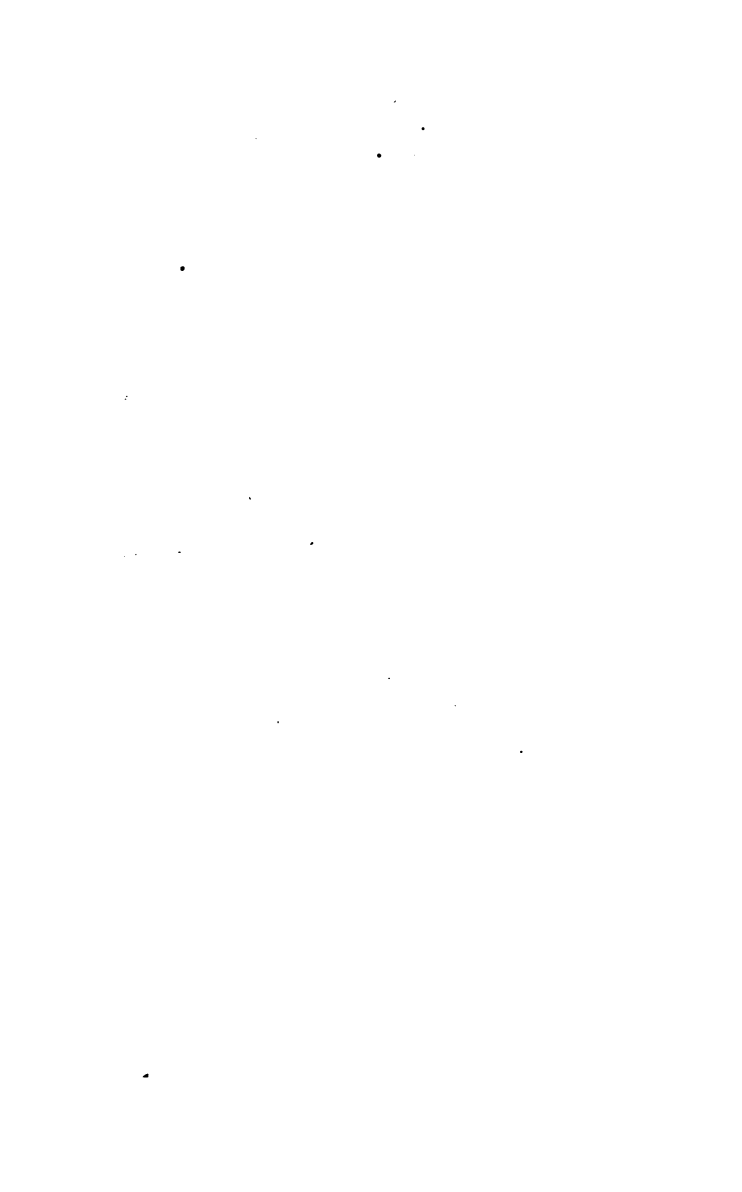
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# ALL TRAVELLERS TO ETERNITY.

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## CHAPTER I.

### THE IMMORTALITY OF THE SOUL ADMITTED BUT NOT FELT.

THE immortality of the soul is a glorious truth, certified by revelation, but so little felt and seldom acknowledged, in and by men's daily lives and conduct, that, were an inhabitant of another world to visit our earth, he would fail to discover, from general observation, the all-important truth.

The things which we are taught from infancy lose, by their familiarity, much of their power and effect ; and this is prejudicial even to the person from whose heart the veil has been removed. With finite capacities, which shut out

the idea of comprehending *eternity*, till that time when we shall "know even as also we are known," and no longer "see through a glass darkly," it is astonishing that the believer does not feel more deeply the influence every act bears upon eternity, and the obligation he lies under "to watch."

This indifference is partly attributable to the force of habit. Hence it arises that the most incomprehensible subjects are those we believe most firmly, while the less palpable difficulties are often met, even in Christians, by doubtings and questionings, which cause their enemies to rejoice, and their Saviour to "sigh deeply."

"The general objections to Scripture truths," observes an old writer, "proceed not from the head, but from the heart." An exception may be urged in the case of the established believer, for his heart is changed—his once alienated affections have been recalled to and by God. Yet, even by him, there are many "things hard to be understood" in the "great mystery of godliness." The wide distinction, then, is, that while the world *hates* the reality of an eternity, and eagerly courts every objection and meets every difficulty which may lessen its power on his mind, as he has everything to dread and nothing to hope, the humble believer loves and treasures the belief of a boundless existence, to be passed in the presence of his Father and friends, and mourns over those

fears and difficulties which in any degree veil the bright prospect from his view, and cause even a suspicion respecting the realisation of his wishes—the consummation of his bliss—as *he* has nothing to fear and everything to hope. Alas ! if it should not be true ! and alas ! if it should be true ! These awful anticipations distinctly mark the character of those who give utterance to them ; the one a trembling follower of the Lamb, the other Satan's bond-slave.

Let not the Christian for one moment think that he is *justified* in giving way to such insinuations and doubts. If listened to or harboured, they will assuredly bring their own punishment. If resisted, and carried as a burden to Him who has invited his sorrowing and tempted people to “cast all their care upon him, as he careth for them,” they shall be removed, and a new song of praise put into his mouth, who had wellnigh fainted in consequence of the numerous darts thrown at him by his enemies, which destroyed his enjoyment and peace by causing him to transgress the command of his covenant God. “Be still, and know that I am God.”

If our own weakness were more *felt*, and the feebleness of our perceptions acknowledged, not only by our understandings, but in our hearts, there would be more clinging to the cross, and fewer attempts to meet the enemy single-handed.



## CHAPTER II

MAN'S NATURAL FEELINGS ENGAGED IN DEFENCE OF  
THE TRUTH THAT TIME IS NOT THE BOUNDARY  
OF HIS SENSIBLE EXISTENCE.

THAT there *is* an *hereafter*, few deny; there is *that* in man's very constitution which convinces him of the fact, and precludes the possibility of his firmly persuading himself (however desirable he feels it) that none exist save in the imagination of the credulous. That there are two states, one of happiness the other of misery, few deny—it is even acknowledged in the heathen's worship. A sense of justice produces the conviction that this life is not all—that a time is coming when a fairer distribution shall be made to the deserving and the undeserving, the good and the bad; but of the numbers and the characters of those journeying to the land of bliss there exists a wide diversity of opinion. Nor has the poor Indian, who ignorantly looks forward to splendid hunting grounds

as his portion, or the deluded heathen, who sacrifices himself to his idols that he may obtain their approbation and some eternal reward, more confused and misplaced notions than are maintained by men of the world, and by all unconverted souls.

The Bible speaks of the two roads being as diametrically opposed as the east to the west, and the two classes differing as much as light from darkness. The natural man speaks as if the mass were going to heaven, the roads merged in each other, and the shades of difference in the travellers hardly distinguishable, and avows his intention of going with the multitude, mocking God by declaring that "His mercy is so infinite, that he will not condemn millions to eternal punishment."

The devil delights in persuading his slaves that God is merciful. By this device he lulls their fears, and drags them down unresistingly to hell. "I have sinned against God!"—"this is a great sin," whispers the conscience of a votary of pleasure. True, is the devil's reply, but God is too merciful and good to punish you for that one sin—"Ye shall not surely die." And thus is his wretched victim destroyed by the very consideration which ought to determine him to devote every energy to the service of his Creator. How differently the old serpent tempts the ransomed is known and felt by all God's people. No sooner

is their self-confidence destroyed, than he strives to throw around them the chains of despondency, and the "Father of lies" evidences his right to the title by denying his former argument, and persuading the convinced sinner that God is *not* merciful. Oh ! I have sinned against the God of love ! is his bitter cry. Yes, responds the murderer of souls—yes, beyond all remedy ; you have exhausted God's mercy, and "He has sworn in his wrath that you shall not enter into his rest."

Bless the Lord, ye, his saints, who, while able to say with the apostle, "We are not ignorant of his devices," can also thank your heavenly Father who hath hitherto given you the victory, and will finally make you "more than conquerors." Let every tried, desponding soul remember, that the devil "transforms himself into an angel of light," and can quote Scripture to accomplish his fiendish ends. Therefore, take courage. Ask, from whence proceeds your desire, which is ever towards the Lord ? To what is attributable the sorrow you are labouring under, on account of sin ? Are not these things evidences of a gracious work begun ? Do they not pledge the Lord to reveal greater things ? At least, do they not prove that you are no longer "dead in trespasses and sins" ?

Who ever saw a blind man admire the prospect ? or a deaf man delight in lovely sounds ? a dead

man think and feel ?—yet you, who were once spiritually blind, and deaf—yes, even *dead*—*now* admire the Saviour's love, listen to his voice, grieve over past departures from your Lord, or rather your total ignorance of his person, law, and character.

It is very hard to convince the trembling sinner of his safety ; but surely the consideration of that Scripture which describes the unconverted as *dead* must prove, to the comfort and joy of such an one, that, however vile and sinful, he cannot belong to their number.

## CHAPTER III.

THE SUPPOSED POSSESSION OF NEUTRAL GROUND  
AN UTTER FALLACY.

THERE is a very numerous class who know enough of the tremendous requirements of God's law to make them feel that they have not fulfilled, and cannot satisfy, its demands ; whose leading features consist in their being more respectable than many of their fellow-travellers to eternity. They speak much of *God's mercy*, in which they vainly and vaguely trust. And though they cannot lay claim to heaven as their home, they shrink from avowing that hell is their destination. They have a secret idea and hope that they are standing on neutral ground ; that their various good works and religious performances entitle them at least to some degree of consideration.

Though the conflicting principles of good and evil is an admitted fact, yet are they merged and

confused in the minds of men ; they "call evil good, and good evil ; they put darkness for light, and light for darkness ; they put bitter for sweet, and sweet for bitter." They cherish an idea that not only a certain set of people occupy this neutral ground, but a certain class of actions also come under the head of *neutrality*. Anything, for the lawfulness of which, *innocency* is pleaded, must encounter the suspicion of the believer. It is a specious term, often in the mouths of those who know nothing of their tremendous responsibility, and of the mighty results which proceed from events in themselves most trifling. Every action, and every circumstance, viewed in connexion with the immortality of the soul, assumes importance, and will exert some influence, either for happiness or misery, over its future. The impression, this pleasure is unlawful, this act is not quite right, *ought* to be followed by a prompt relinquishment of the pleasure or the action.

Once let men be fully persuaded that they are either living for God, as his dear children, or for the devil, as his miserable slaves, and an immense point is gained ; but people will not be honest with themselves. "The prophets prophesy falsely, and the people *love* to have it so." Yea, they even uphold them, and say unto them, "Prophesy not unto us right things ; speak unto us smooth things, prophesy deceits ;" and so their

hurt is "healed slightly, and they say, Peace, peace, when there is no peace."

Though the outside garb of these miserable self-deceivers is, in the sight of their fellow-sinners, tolerably correct, so that they are going to hell respectably, their inward sense of something wanting causes them to make numberless good resolutions, by which, also, they ply their seared consciences with most successful opiates. Good resolutions, unassisted, cannot enable a man to move one step out of a state of condemnation into one of salvation—hell, it has been said, is paved with them.

Some boast that they make no resolutions. Oh! they know not what spirit they are of! They know not how sadly they are, by this very declaration, setting their seal to the deed which consigns them to eternal woe. Where grace exists, *there* must be good resolutions; but good resolutions may be formed without the accompaniment of *saving* grace. They form one of the many spurious saviours to which the infatuated world trust. But the time is coming when such refuges of lies shall be swept away; "when the vile person shall no more be called liberal, nor the churl said to be bountiful;" when, in the light of eternity, things, persons, and actions shall assume their proper shape and character, and attain their right value; when the righteous shall sing praises

with renewed energy to the God who brought him up out of the horrible pit, the Saviour who redeemed his life from destruction, the Holy Spirit who came with his sanctifying influence to make the purchased vessel meet for the master's use ; when the unrighteous, seeing the mighty indignation of his offended God about to burst on his unprotected head, shall look around the universe for a friend, and fail to find one, even in those who were instrumental in his ruin, and his agonised gaze will only meet the numberless actions, on the *innocency* of which he wilfully loved to expatiate, rising up in fearful array against him—but who can picture the awful realities of the wrath of the Maker of the universe ? “Terrible in majesty, excellent in power and judgment.”



## CHAPTER IV.

## THE REASON OF MAN'S REJECTION OF THE GOSPEL.

It has been said that the *majority* are travellers to eternity by the road that leads to hell ; but the reason revealed to us in the Bible has not been yet mentioned. It is simply, that men "love darkness rather than light, because their deeds are evil." They "will not come to the light, lest their deeds be reprov'd." Alas for the wilfully guilty and ignorant sinner ! The sentence has gone forth—"Tribulation and anguish on every soul of man that doeth evil." "God is not mocked ; whatsoever a man soweth, that shall he also reap." Oh ! what a fearful mistake is made by those who conjure up a god, and worship him as the true god—a god of their own imagination, such an one as a heathen indeed might worship, but whom a *real Christian* would despise—a god whose justice is overcome by ill-judged mercy, too weak to punish, even at the expense of the

happiness of the universe ! How different from the God of the Bible ! A sin-hating God, who will in no wise spare the impenitent sinner—of “purer eyes than to behold iniquity,” and so infinitely holy, that no sinner, unwashed in the blood of Jesus, unrenewed by the Spirit, *could* meet Him without being consumed.

The true Christian would rather part with every enjoyment in prospect or possession, than that the justice of his God should be sacrificed. But the glorious gospel meets every want—satisfies justice to the very uttermost. God is well pleased, for sin has been punished in the person of the Redeemer, and now God may “be just while the justifier of them that believe in Jesus.” “The light that lighteth every man that cometh into the world”—“the light which shineth in darkness”—is not comprehended by the children of the night ; they know not to whom they owe even their temporary blessings, and present freedom from the terrors of hell ; and when *Jesus* is pointed out to them, they “lightly esteem the God of their salvation,” and will not come unto Him.

If these be *your* feelings, my reader, I entreat you to consider the *folly* of your conduct. How can heaven *be* heaven to you ? How will you like to be forced into the presence of One whom you now shew you hate by shunning him ? Oh ! wretched soul ! as long as you are choosing

heaven as the least of two necessary evils, and as it simply stands in opposition to, and as a place of refuge from, torment, you never could be in *heaven*. Think not you could find any pleasure in the company of the redeemed with unsanctified affections and unrenewed hearts. Think not that death will give you feelings which you do not possess in life. Oh, no ! to the children of the night death is indeed "the King of Terrors" — "the great spoiler." It will rob you of the mask under which you now strive to deceive yourself and others.

Remember one thing,—that sin and misery are inseparably connected. If you have sinned you must suffer, unless you will accept Jesus as your "surety ;" and this suffering will come upon you, not only because God has declared the sinner shall be punished, but because wherever sin exists *there* follows misery in its train. Do not then suppose that any sovereign act of the great Jehovah (supposing there existed no moral impossibility on His part) *could* make you happy with *sin* an unresisted inmate of your breast. Let a deadly blow be aimed at sin, and then, though a *sinner*, you may be saved ; there is room in heaven for the greatest sinner who repents, but none for the smallest sin. As a *sinner* you must be saved, if you are saved at all.

None can measure the horrors that shall burst

upon those who despise "the light" that is come into the world ; but of all the surrounding horrors the sinner shall be the greatest to himself. Alone, as far as sympathy or kindliness goes—alone with self for ever, the idol for whom he rose up early, and late took rest—for whose sensual gratification "he trampled under foot the blood of the covenant, and counted it an unholy thing"—now for the first time hated, as the cause of his irreparable woe, his eternal ruin, and now all he has to turn to throughout eternity.

Those who have been placed in circumstances where ordinary helps failed, where no sympathy could reach them, no kind hand could offer any alleviation, where there was not one to speak to of some corroding care—let *them* tell of the fainting despondency, the fearfulness and trembling which seized upon them from their conviction that they were suffering and *alone*—no eye to pity, no hand to save, no love to sympathise or console. Their feelings, however intense and insupportable, are but faint shadows of an awful and crushing reality of *loneliness*, that will do *all* but annihilate the convicted and impenitent rebel.

Sinner, unconverted sinner, be persuaded by "the terrors of the Lord" to fly to Jesus. He is "waiting to be gracious," and, if He once undertakes your case, however desperate it may now be, will never, never leave you.

## CHAPTER V.

## REFORMATION.

THERE are many in this world, of different classes and characters, in which the features of no two minds exactly correspond, who yet hold one principle in common, viz, a determination to reform. They know not that while reformation is a test of salvation received, it never can obtain salvation, or, as its blinded advocates imagine, *deserve* salvation.

What is the reformation to which so many look, and trust their hopes for eternity—in what does it consist?—A strict attention to religious and moral duties ; more constant meditation on Scripture ; an exercise of charity, not in the apostolical, but generally received application, in giving much or little, according to possessions or ability, to the poor.

Oh! what fearful self-deception! It leads

thousands to suppose that the righteous requirements of a just God *can* be satisfied with heartless mummeries ; and what else are lifeless prayers, and wearisome duties ?—the form of godliness, without the power ; the shadow, without the substance ; the appearance of life, without the vital principle !

But even allowing that this kind of *reformation* may be of some use, what will, what can the sinner do, with the fearful handwriting of his former manifold offences, and past deliberate sins, which is against him ?

Oh ! sinner, were every moment of your life, from this time to the day of your death, unpoluted, and spent in your Master's service, it would only be rendering to the Lord "his own." Present service cannot atone for past neglect. Were you to live for a few hours as an independent creature, and to possess a space of time in which you owed no allegiance to the great Jehovah, you might, by the giving up of this time to Him, repay some former neglect ; but as long as you have nothing of *your own*, and your *duty* consists in glorifying God, each and every moment of your life, by perfect holiness and spotless purity, one instant's transgression—the cessation of your labour for the least fragment of time—*for ever* effaces your name from the book of life (unless *rewritten there* in the Saviour's blood), and consigns you to hell.

Oh ! ye travellers to eternity, but not to the heavenly city ! tear off for ever the mask of deception, which leads you fatally to suppose that you can give, gratuitously give, anything to the Lord your God.

There is no such thing as creature merit ; there is no possibility of a creature's deserving reward at the hands of his Creator for the fulfilment of the vocation and purpose for which he was created. God made man in his own image, for his own glory, and requires that every faculty, every energy, should be expended in his service.

Let the consideration of the *awful* (because, since the fall, impracticable) requirements of the law convince the sinner, once and for ever, of the utter impossibility of his presenting to the Lord what he does not claim, and has not claimed, as his own. Then, as past transgressions and present sinfulness rise up, appearing to shut the door of hope, remember that One mighty to save has already *looked down*—and not only this, but *come down*, and has opened the door (“ he openeth, and no man shutteth”), apparently closed for ever, on the guilty race of Adam.

It is for this purpose that the law was thundered forth with mighty terrors from Sinai—to shew man the pit of destruction he has so surely earned for himself ; for “the wages of sin is death ;” to make him tremble under a sense of

the broken law ; to be his "schoolmaster to bring him to Christ," who alone can remedy the mighty ruin sin has wrought, and save the sinner "from sin" in all its desolating effects.

Reader, are you Christ's ? If so, all is well ; for "Christ is God's." *You* are not trusting to anything you have done, or can do—neither to past respectability nor future reformation ; *you* know not only that your own "righteousness is as filthy rags," but "a covering narrower than you can wrap yourself in ;" *you* know, that though you might have come "out of great tribulation," so great as to have involved the forcible bursting asunder of "the silver cord" which held, by some mysterious power, body and soul together, you could not be saved, unless your robes were washed and made white in the blood of the Lamb.

How different the condition of the Christless soul !—without hope, grasping at every *appearance* of good, and never obtaining ought for their trouble, save an unsatisfying shadow—ever striving to find an answer to the ceaseless question, "Who will shew us any good ?" which agitates the heart of every unconverted man, and never being able to come to a knowledge of the truth !



## CHAPTER VI.

## ETERNITY AND THE CITY OF REFUGE.

FELLOW-TRAVELLERS! what is that portentous word whose reality can spread such joy or gloom over the future, and thy future? Is it eternity?

Hope, the offspring of time, is a principle bounded by this world. It is unknown in eternity—unneeded in heaven—unfound in hell.

What is it that causes the weary mourner to lay him down in peace?—the *hope* that the morrow may bring relief. What is it that causes the deluded wretch who meditates self-murder to hesitate in committing the awful deed?—the *hope* that a few hours may soothe his frenzied feelings. What is it that causes a smile to light up the features of a friend or parent, watching the King of Terrors marching swiftly to destroy a loved gourd?—the *hope* that he may be arrested, and

the loved one spared. What is it that supports the Christian, when surrounded by difficulties, and encompassed by dangers?—it is, that “against hope they believe in hope.” Once more, what is it that gilds the death-bed of the believer?—reader, it is the hope of a glorious immortality—that hope in which he “rejoices,” which “maketh not ashamed,” which is “an anchor to his soul, both sure and steadfast.”

There is a place, and that the very place to which *you* may be travelling, where “hope never comes, that comes to all”—where this, the most valued and most common feeling of our nature, is necessarily excluded. No hope! Never were words more fraught with awful meaning! While still in the land of grace and hope, “turn to the strong hold.” Remember that to-morrow your fate may be sealed—the die may be cast, and you left *hopeless for eternity*.

Do you imagine that hell is very far off? Oh! be undeceived! You are treading on its deceitful ashes. Your heart, which now beats so regularly, may repeat its pulsations once, and again, and then stop for ever. The shades of an eternal night may now be closing around you. Oh! child of the night, cast aside “the works of darkness; put upon you the armour of light.” “Escape for your life;” look not behind you; the avenger of blood is gaining upon you. Escape for

your life, and that not a paltry one of a few years, but an existence boundless as eternity—the lifetime of the Eternal. Escape for your life; stern justice demands your eternal ruin; another moment and “the King of Terrors” may have seized you in his rude grasp, pressing out of your nature every feeling of *hope for ever*. The city of refuge is before you. Jesus is ready to give you a helping hand.

Ye who have numbered but few returning years, yet in sorrow must confess, “The harvest is past, the summer is ended, and we are not saved,” escape the condemnation that hangs over you, by running to the City of Refuge.

Ye who give up your time to unsatisfying pleasures, of which ye ought to be “ashamed,” and in which ye have no “fruit,” leave them for something real and glorious, which *all* possess who are on the right side of the gates of the City of Refuge. Wicked men, forsake your ways; unrighteous men, your thoughts; careless sinner, your carelessness. Flee all of you to that blessed city now opening wide its gates to receive *you*, against whom they *may* soon be finally closed.

*Respectable men*, remember that though your religion passes current in *the world*, no mixed metal can circulate in *heaven*, for it cannot gain admittance *there*, as all God’s gold is tried gold, “refined seven times in the fire,” that all the

dross and tin may be thoroughly purged away. Flee, then, to the City of Refuge. *Jesus*, who is represented by it, and *Jesus*, who is the door of it, sits in it as "the great refiner and purifier of gold and silver," and is ready to make you like unto fine gold.

*Now*, God entreats sinners of all kinds to flee to "the city of refuge," but He who says "come" by his Word, his providences, his ministers, his people, has also said, "Vengeance is mine ; I will repay." Be assured, they who are sitting at ease, as well as those who are making a more open mock at sin, will find that "God is not mocked," and that *all* who "have sown the wind, shall reap the whirlwind." Sinner, the stern realities of eternity shall shew you *then* the just requirements of Jehovah ; and agonies and terrors, immeasurable in extent and eternal in duration, shall teach you, when *too late*, to retrace your steps—the truths you refused, in your madness and folly, to learn from One whose name and purpose was "*love*," for "God is love." Yes ; read and re-read the statement. Think you these terms sound harsh and uncharitable ? May you never, in the darkness ("the darkness that may be felt") of hell gained and heaven lost, feel *how* powerless is language to convey and express what the awakened converted soul *feels* who reads passing events in the light of eternity.

And ye who are "halting between two opinions," flee to the "city of refuge." Think not a lengthened stay in the "tents of Mesech, in the land of Kedar," will lessen your difficulties ; far, far otherwise. You are on enchanted ground, and did you see the risk you are running, the danger you are courting, you would tremble. Each moment that you hesitate whether Baal or Jehovah shall be your god, you are lessening the hope of your salvation. God's "Spirit will not always strive, neither will he chide for ever."

Remember God changes not ; though your feelings may alter a hundred times a day, how do you know that He, who is so justly offended by this never-ending variation in your sentiments, may not be saying of you as he said of Ephraim, "Let him alone" ?

Up, up and be doing, ye vacillating souls ! Life and death, blessing and cursing, are set before you. *You must choose.* Count the cost—weigh well the various merits of the two courses put now before you. Throw into the scales, against the pleasures of sin in this world, eternal misery in the world to come. God the Father awaits your choice—"He willeth not the death of the sinner"—He waiteth to be gracious. God the Son is ready to plead your cause ; God the Spirit is waiting to strengthen your feeble aspirations after holiness—to blow the spark into a flame of

love, joy, and peace, which shall brightly burn, to the glory and praise of the Triune Jehovah, through all the countless ages of another, and as yet untried, existence. Choose, but look not back to pleasures you are determining to leave ; "touch not, taste not, handle not"—no, not even in retrospection or anticipation. "Remember Lot's wife." "He that trusteth in his own heart is a fool." Neither wait in your escape for strength, as, contrary to the usual course of events, the faster you run, the more able you shall be to make good your escape from the city of destruction to the "city of refuge," whose walls are impregnable, whose safety is bound up with that of God himself.

Ye who are seeking for an excuse, and imagine that you have found one, in advancing your inability, for once let the wisdom which enables you to tend so well the wants and requirements of your bodies, yield her sway in matters as infinitely superior in their nature as eternity is to time. Would you say a man was necessarily starving who had bread before him, and refused to eat it ? Can you say, then, that a soul is necessarily perishing who is told of supplies for every want, and refuses to accept them ? Oh ! miserable soul ! you may plead your inability to understand "the way of salvation" when God shall contradict his own Word. "If any man lack wisdom, let him

ask of God, who giveth to all men liberally, and upbraideth not." You may plead your hard heart as an excuse when God shall efface from the sacred page the promise, "I will take away the stony heart out of your flesh, and give you an heart of flesh." You may also plead an evil heart of unbelief when you can no longer find the prayer, "Lord, help mine unbelief!" You may advance your weakness as a plea when God ceases to declare, "My grace is sufficient for thee ; my strength is perfected in weakness." Till that time your plea of inability, from *any* cause, is a paltry subterfuge, which may smooth your downward course to hell, but will not make it more bearable when you get there.

## CHAPTER VII.

## THE WILDERNESS—COMFORT BY THE WAY.

GOD never leaves, never forsakes his people. They abide under the shadow of the Almighty; satisfied with his goodness, they can daily and hourly set their seal to the truth of the Saviour's words, "My yoke is easy, and my burden is light." It is the knowledge that he is not *at home*, and the uprisings of his "evil heart of sin and unbelief," which makes this world a *wilderness* to the true Christian. But there are comforts by the way, yea, more than comforts, *rich consolations*. The child of God knows that it is "a right way," and that a Father's hand is guiding him, and this consideration levels many a mountain of difficulty, and makes many a crooked path straight. He knows that *Jesus*, "the friend that sticketh closer than a brother"—"the brother



born for adversity"—has trodden the same path, so that he is *not alone*; and in every tender alleviation given him by *Jesus*, he has another and beautifully comforting assurance that "God is love." For what speech is to thought, that is the eternal Son to the Father—"God manifest in the flesh," "the brightness of his glory," "the express image of his person." If the path is rocky and precipitous, the Christian knows there is a provision for every emergency; he may "lean on the beloved;" "his shoes shall be iron and brass;" "as his day, so shall his strength be;" and frequently, by waiting on the Lord, his strength shall be so renewed that, "mounting up on eagles' wings" of faith, hope, and love, he shall even "run and not be weary, shall walk and not faint"—shall "thirst not, though led through the desert," having many refreshing tastes of the rivers of pleasure which flow at the Lord's right hand for evermore; encouraged by "the Lord's own comforts," he may indeed patiently wait till he enters into the full joy of his Lord.

All things are the Christian's; it is impossible to enumerate his blessings; he has "all things richly to enjoy," either as affording present comfort, or increasing the future and eternal weight of glory. "What shall not be done unto the man whom the King delighteth to honour?" Glory and immortality are among *his* gifts. But there

is one which the Christian covets more earnestly than aught beside—it is the best gift—the gift of *Himself*. *Jesus* alone can satisfy the longings of a redeemed soul, and *Jesus* is the portion of his people for ever, “chief among ten thousands, and altogether lovely,” gaining fresh loveliness each moment, as every transported eye gazes with rapture on the fair “beauty” of their King. *Jesus* is the key-note of every hymn of praise, and *Jesus* according to the redeeming office the name implies. As the bleeding Lamb is he most precious to the believer’s heart. As *the bleeding Lamb* is he most glorious, filling up the tremendous gap existing between God and the sinner, “treading the wine-press alone,” taking the cup of God’s righteous indignation against the sinner, “draining it to the very dregs,” reconciling the world to himself, “His own arm bringing salvation.”

## CHAPTER VIII.

## CHRISTIAN DUTY.

THE child of God ought to be a stranger to slavish fear—"Perfect love casteth out fear ; because fear hath torment. He that feareth, is not made perfect in love." If believers, at all times, and in all cases, were more convinced of God's love, they would not only be free from fear, but would bring forth fruits more abundantly. "Love begets love." That soldier of the cross is most active in the fight who is most strongly impressed with the love of the Captain of his salvation towards him.

The Christian *ought* to pray more, ask for greater and richer blessings. Amongst others, he should seek for such strong sight, as to be enabled to read *love* written on every dispensation, however deeply clouded and darkly incomprehensible it may appear to him. *Love* is the spring from which flow the trials and blessings, joys and sor-

rows, he meets with in his pilgrimage ; but the dust of the wilderness so frequently envelopes him, and blinds his eyes, that he cannot look beyond the present suffering. The triumph of faith is, to trust God in the dark !

In the present dispensation, it is occasionally "the glory of God to conceal a matter." But the time is quickly coming, perhaps even now it is at our doors, when "every hidden thing shall be made manifest, and every secret thing be brought to light ;" when we shall not only know there is a "needs be" for every trial, but *see it*, and trace the skilful management of "the Captain of our salvation," who led us in safety through a strange land, and delivered us out of the hands of our enemies, even from the snares laid and the pitfalls dug for us by the captain of an opposing force. Strong though that arch-fiend be, "a stronger than he" has claimed the Christian for his own, and in the eternal councils decreed—"No man shall be able to pluck him out of my Father's hand." Therefore, let the soldier of the cross take up David's song, and though looking forward, sing with equally well founded confidence, "Thou wilt gird me with strength to the battle ; them that rise up against me wilt thou subdue under me" (Ps. xviii. 39).

## CHAPTER IX.

## THE DEVICES OF SATAN.

TRAVELLERS to Zion ! bear with a few words of inquiry and warning. In the present day there is great danger arising from the fact, that a certain amount of religion is considered by the world as desirable and respectable. This feeling creates a tendency to *compromise*, which frequently makes the believer overlook the express command—“Come out, and be ye separate, and touch not the unclean thing.” The world remains *the world*, however blind you may be to its real character ; it still bears the stamp—“At enmity with God.”

Experience has taught the adversary that open persecution and opposition become a furnace, out of which the Christian is taken, purified and refined, reflecting more vividly the Saviour's image. A persecuted Church has ever been a sanctified Church. The enemy has recognised

the mistake he was making, and is now retracing his steps. The paths of decided opposition are deserted—the battle-field is now shunned. But oh ! how covertly does the arch-fiend strive to undermine the safety of the Redeemer's kingdom ! His hopes *will* be disappointed ; his schemes *will* end in a deeper ruin to himself ; but God works by means, and this desired end may be hastened by the voice of all believers being raised against his machinations—their hearts not being ignorant of his devices. What, then, is his present plan of operations ? Just to persuade those who will *listen* to him, that the time in which the wide breach between the two classes must be maintained is gone by ; that, in this enlightened age, men have only to associate with each other, to insure their welfare ; and that thus their early prejudices and erroneous feelings will be rubbed off by contact, and their tastes assimilated.

Yielding Christians, the predictions will be—*alas ! are* verified—in the way the devil wishes, but little as *you* expect, or think. The tone of your religion is lowered ; your standard, formerly so lofty, is being gradually lowered ; your spirituality is diminishing, *and what have others gained ?* Admitting that they have more of the form of godliness—will this avail ? Admitting that they have a correct knowledge of some of the doctrines of evangelical religion, and that they can take a

part in religious conversation—will this avail? Oh! Christian temporisers, you are walking in crooked paths, damaging your own souls for an imaginary good;—nay, more, perhaps for the creation of a positive evil. There is hope when a man knows he is in danger; but when he is lulled into carnal security, when he imagines he is safe in combining that which is incompatible, when he, “a lover of pleasure,” takes, in reference to the promises, his stand as a believer, helped on by your instrumentality to believe that it is possible, his state is indeed desperate—his case indeed fatal.

Everything which tends to gloss over and hide the line drawn between these only two classes existing on this earth, is most dangerous to both. God’s people are “the children of the day, and of the light.” The children of the devil are of “the night, and of darkness.”

Child of the day!—*recognise* the difference. *You*, by your shining, ought to make manifest the darkness. If you mix in the darkness, your light will be dimmed. “Have no fellowship with its unfruitful works.”

“The offence of the cross has not ceased,” you must “go without the camp, bearing its reproach.”

Why are there so many Christians “of sad countenances”? Just because their hearts con-

demn them for trying to please their fellow-men, and to maintain a "friendship with the world," though they have been brought to know that Jesus is their *friend*. "Shall I not visit for these things ? saith the Lord." Surely "He will turn his hand upon you, and purely purge away your dross, and take away all your tin ;" but you little know the sorrows you are laying up for yourself, in the painful discipline it will be necessary for you to undergo.

The enemy is making another effort in a different direction. Where he knows he cannot destroy, he is very active in seeking to damage. When the foundation is *sure*, he endeavours to build on it "wood, hay, stubble." For this purpose he brings things, *right in themselves*, out of their proper place. He exalts ordinances, hoping thereby to divert the mind's eye from *Jesus*. He strives to subjugate the Christian's mind, and to blind the inquiring spirit ; his grand aim is, to make the weak virtually disobey the command, "Beloved, try the spirits."

Christians, as you value your own peace, never take anything upon trust. Go at all times, and in all cases, to "the law and to the testimony." Remember *why* the Bereans "were more noble than they in Thessalonica," because they "searched the Scriptures daily, whether those things were so." Set up in your hearts no human authority. Recog-



nise no blind obedience, even to the most holy and the most spiritual. God's people are not infallible, either in opinions or conduct ; of this we have many instances in the Bible ; we read that "Peter was to be blamed" concerning the circumcision. "Barnabas, also, was carried away with their dissimulation." Paul and Barnabas differed respecting the propriety of taking with them "John, whose surname was Mark," "who departed from them from Pamphylia, and went not with them to the work." "And the contention was so sharp between them, that they departed asunder one from the other."

Christians, go prayerfully to "the Scriptures of truth," and not to the councils and opinions of your fellow-men. Ask not "what saith this or that human authority?" but "what saith the Lord?" Thus shall you be given "a right judgment in all things"—thus shall you be enabled to discern between "the spirit of truth and the spirit of error"—between those who "preach Christ of contention," and those who preach him "of love"—between those who "love the Lord Jesus Christ in sincerity and truth," and those who "love him not."

But the devil has again another favourite device, exactly opposite to the one just noticed, but which, nevertheless, frequently goes "hand in hand" with it. He seeks to "subvert all authority"—

he encourages in the Christian an independent spirit, which savours of high-mindedness—he tries to make them forget that they ought to be “apt to teach;” and while striving, by the insinuations of his emissaries, to “beguile [the believer] of his reward in a voluntary humility,” he more completely blinds him to his double dealing, in making him, at the same time, “intrude into the things which he hath not seen, vainly puffing up his fleshly mind.”

Christian, your path is beset by dangers, but “safety is of the Lord.” Keep close to him, and every one of the enemy’s shafts shall fall harmless at your feet.

## CHAPTER X.

ENCOURAGEMENT FOR THE TRIED AND SUFFERING  
FOLLOWERS OF JESUS.

TRIED and suffering followers of the Lamb, remember that you can never so closely follow *Him* as when you are in sorrow. *He* was "a man of sorrows;" He bore your griefs, and carried your sorrows. Jesus felt that it was "better to go to the house of mourning than to the house of feasting." He loves to assuage your grief, and whisper words of peace, as he so well knows how. He delights in "comforting his mourners," to "appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." Oh! "be wise as serpents;" remember "that the children of this world are in their generation wiser than the children of light." The husbandman does not quarrel with the black

cloud which bursts in a refreshing shower on his vineyard ; the gold-digger does not stop to deplore the darkness of the mine from which he obtains the precious ore ; and shall the child of God murmur at the way in which the allwise Jehovah bestows his richest gifts ? shall he shrink at the heat of the furnace in which, all his dross purged away, he is to be made such bright gold, that the Refiner's face shall be clearly reflected in him—the acme of the hopes and wishes of those who have set to their seal that God is true ? It is in proportion as the believer has *no will* of his own, that he is happy here, and will be so hereafter. The bliss of the new Jerusalem consists in the fact, that the taste and will of every inhabitant is entirely assimilated to that of their Divine Head. Not one discordant note, not one dissentient voice, shall be heard in the “new song.” All shall be unanimous in the object and subject of their adoration. Blessed time ! Blessed occupation ! Blessed people ! Oh ! that the Church's prayers more frequently echoed the apostle's entreaty, “Come, Lord Jesus !”

## CHAPTER XI.

## A WORD FOR TEMPTED BELIEVERS.

TEMPTED believers, the essence of consolation is sympathy. Direct, then, the eye of faith to *Jesus*. "Behold the man," "tempted in all points, like as you are." His gracious words are, "I know thy tribulation;" not only does He sympathise with you (and is not *His* sympathy as oil poured into your wounds?), but "in that he himself hath suffered, being tempted, he is able to succour them that are tempted." The word of the Lord standeth sure. "God is faithful, who will not suffer you to be tempted above that ye are able; but will, with the temptation, also make a way to escape, that ye may be able to bear it." Yea, though you be in a strange land, a plain path shall be pointed out to you, and your feet shall be kept.

Take leave for ever of fear; slavish fear ill be-

comes subjects of Christ's and partakers of the "glorious liberty wherewith he makes his people free." You are not required to go "a warfare at your own charges." Only determine, then, "in the name and in the strength of the Lord of hosts" will I "set up my banner;" and though the enemy's darts may be flying thickly around, and, *for a time*, the opposing forces of the arch-fiend may overpower thee, "*fear not*," nor for one moment doubt the faithfulness of thy God; thy transient fall will only increase the glory of thy subsequent victory; and not more triumphantly did Micah exclaim, "Rejoice not against me, O mine enemy; when I fall, I shall arise," than shall the words burst from thy lips. An impenetrable armour is provided for you, *take it*, "that you may be able to withstand in the evil day, and having done all, to stand" (Eph. vi. 13).

## CHAPTER XII

## COMFORT FOR THE DESPONDING.

TREMBLING, desponding *believer*, had you more right to that title, you would not go mourning all the day long. Is it not ungrateful? has not your heavenly Father done all he can to invite your confidence, and insure your safety? Do you doubt his power to save? do you doubt his willingness to save *you*?

God never leaves his works incomplete. He sees the end of a thing from the beginning. Incompletion argues want of power and infirmity of purpose. Do not dishonour thy all-powerful and unchangeable Maker, by supposing, when he has counted the cost, the death of his only begotten Son, and received as ransom His most precious blood, that he will leave *you*, because your case demands constant care and much refining in the furnace of affliction. Remember that difficulties and apparent impossibilities present no obstacle to Him. The prayer you are privileged to use is, "For thy name's sake, O Lord, pardon mine iniquity."

God will never forsake the work of His own hands ; and one of two things you must admit : either that God has given you the good wishes you possess ; or that man, or some men, have some good in them as regards God.

Write not bitter things against yourself, which are not written ; rather exclaim with the man after God's own heart—"The Lord will perfect that which concerneth me." Take "Jehovah-jireh" for your motto, believing it to refer (as it does) not only to your temporal but to your spiritual wants, and despond no longer. Obey the command, "be not afraid of their faces ;" and go forth in the name of the Lord of hosts, "conquering and to conquer" all that rise up against you, "Because greater is he that is in you, than he that is in the world ;" and he hath also said, "I am with thee to deliver thee."

Tremble no longer ; take your harps from "the willows," and strike a chord, hitherto neglected, of praise and thanksgiving to your God. Let the believer rejoice in Him that made him ; let the children of Zion be joyful in their King. What if a sigh occasionally choke your utterance ! what if sorrow, irrepressible sorrow, at times destroy the harmony !—yet let your determination ever be, "I will praise the Lord at all times."

True happiness is a heavenly plant, too frail and delicate to flourish in the cold and rude



blasts so often blowing across this wilderness world : but kept alive *it shall be*, if you will keep close to "the Sun of righteousness." His precious beams shall burst forth on it when withering and drooping, and make it blossom again, as Zion's plants alone can. Some soft, refreshing shower, some glorious "dew," shall fall upon it, to water it, when about to perish. Happiness shall be thy portion, even while an inmate of this clay tabernacle ; and, when "the pins shall be taking out," and you have struck your tent for the last time on the borders of that dark river Jordan, you shall be carried in the everlasting arms through its swelling flood, and "fear no evil ;" for a sound "as of many waters" shall burst upon your ears, only subservient to the tender accents of your Beloved's voice, as He shall point *you*, so long the object of His care and intercession, to the bright company of the Redeemed, and the "many mansions" prepared for you by His love from the foundations of the world ; and "thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down ; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord will be unto thee a place of broad rivers and streams for ever" (Isaiah xxxiii. 20, 21).

## CHAPTER XIII.

## MOMENTARY TRIALS AND FUTURE BLESSINGS.

TRAVELLERS to eternity!—you who are “asking the way to Zion with your faces thitherward”—consider the apostle’s emphatic declaration, that “Time is short.” Strive to realise the truth. Remember that you are born for eternity. Why, then, mourn because *time* is unsatisfying? Remember, heaven is your home. Why, then, are you disappointed when you *feel* that *here* you have “no continuing city,” and are but “strangers and pilgrims”?

Remember, “there *remaineth* a rest for the people of God,” and that this is not your rest. Why, then, are you disheartened in prospect of a constant warfare? Soon, *very* soon, you shall be launched into the ocean of eternity, and welcomed *home* by Jesus. Your warfare accomplished, the good fight of faith fought, and you “more than

conquerors" through His love, shall be for ever where "the weary are at rest"—not a suspension of sensible existence, nor an idle one, but powers given you which can never tire, and tastes which find their only true "rest and refreshing" in ceaseless praise.

Oh ! ye travellers to eternity, "ye prisoners of hope," "turn you to the strong hold." Forget not Jesus, your "resting-place ;" but more frequently "consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds;" and so lay to heart the shortness of time, that you may put less stress on its lawful pleasures and enjoyments, and set your seal to the apostle's conclusion—"It remaineth, that both they that have wives be as though they had none ; and they that weep, as though they wept not ; and they that rejoice, as though they rejoiced not ; and they that buy, as though they possessed not ; and they that use this world, as not abusing it: for the fashion of this world passeth away." Press forward with renewed energy "towards the mark for the prize of your high calling in Christ Jesus." But there are many souls who feel that even a constant warfare, and the paths of sorrow, would almost cease to be trials, were it not for their exceeding sinfulness—"this body of sin and death !" To them the consideration, that the present dispensation will soon

be over, and a beautiful, because *sinless*, world, built upon the ruins of a *groaning*, because *sinful*, world, is full of consolation; and each event which displays more clearly the handwriting to be found on all earth's joys and sorrows, namely, "*passing away*," speaks with gentle soothing, and overflowing meaning, to the sorrowful sin-sick soul. For *there* "the inhabitant" shall neither spiritually nor naturally, in saddened accents, declare, "I am sick."

With our feeble perceptions, and finite ideas, we lamentably fail in comprehending, in any degree, what infinite power and infinite goodness can and will do for the reconciled children of God. "It doth not yet appear what we shall be;" but this much is intelligible to the Christian, that when Christ "shall appear we shall be like him; for we shall see him as he is." Is not this knowledge enough to live and die for? Let the noble army of martyrs tell, who "counted not their lives dear unto them," so that they might win Christ, and sealed their testimony with their blood. Let the goodly fellowship of prophets declare, who also were "faithful unto death." Let the whole Church redeemed throughout all ages testify, who, for the preciousness of the hope set before them, "were stoned; they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins,

being destitute, afflicted, tormented. They wandered in deserts and in mountains, and in dens and caves of the earth ;"—let them testify how "light" were their afflictions, how short the period of their sorrows, and how entirely unworthy to be spoken of in the *eternity* of which they are joyful inheritors.

The real Christian, however tried, however persecuted, ought to know no language save that of *prayer* and *praise* ; ever singing the "new song" which, unlike *prayer*, the fruit of an unsatisfied state, shall never cease to ring throughout the courts of a sanctified and glorified Church.

*Travellers to eternity*, gratefully remember your destiny ! Every action and each word should proclaim it. *Then time* would assume its proper importance—attain its right, its proper value. It would be less dwelt on in its duration, and more valued in its influences and effects. Each moment would bear, in its transient existence, the song of some happy pilgrim, who, even while "passing through the valley of Baca," could, with the grace of God, "make it a well," and, with God-glorifying confidence, shout for joy, in circumstances where the poor child of this world would sink in utter despair. The pools would be filled with water. "O give thanks unto the Lord ; for he is good : for his mercy endureth for ever. *Let the redeemed of the Lord say so, whom*

he hath redeemed from the hand of the enemy." O sing unto the Lord, ye saints of the Lord, sing louder and more frequent praises! *Then*, when called by the Lord's voice, saying, "Come up higher," *praise* will be no new theme; and your harp shall sound more sweetly, and your song shall have more of melody and depth,—while, throughout the countless ages of eternity, of which *time* is but the fast fading shadow, you shall ever discover fresh beauties and greater glories in the wonder of the universe—"Redeeming love."

## CHAPTER XIV.

A QUESTION FOR THE UNBELIEVING—MEETNESS  
FOR THE KINGDOM REQUIRED—HEAVEN'S COM-  
PANY ACTUATED BY ONE SPIRIT.

BUT ye, to whom the language of the foregoing chapter is only the outburst of an overwrought enthusiast—the phantom of a diseased imagination—consider, for one moment, if they be “the words of truth and soberness,” what *must* be *your* state? “How can you escape, if you neglect so great salvation?”

If you do not believe the Bible, what can you suggest as explaining more reasonably the mysteries with which you are surrounded, and of which your own frame and nature is the greatest? and, if it be true, what thick darkness fills and surrounds *your* prospect! Oh, take heed to your ways! If the description of glory contained in its *pages* be realised, for once have the honesty to

admit that you *could* not, with your present feelings, be aught (were you admitted) but a dark blot in the blaze of Divine light. Two differently constituted natures, even on this earth, where *all* must bear some points of resemblance, *feel* that they are uncongenial, and seldom can bear close association. How will it be, then, in the eternal world? Do not suppose, because *you* can neither estimate nor clearly discern it, that the difference is trifling and the change slight. Sinner, if it were so, God's justice might indeed be impugned, for then there would necessarily be an approximation between the worst in heaven and the best in hell. Know you not that those whom you designate as *saints*, delight in looking forward to the service of *praise* in the "kingdom of God and of his Christ," and that this ceaseless praise presents to your unrenewed heart such an idea of monotonous wearying, that you would prefer *for ever* even life with its chequered scenes and ever-varying colours?

You will admit that some have capabilities of and for enjoyment of which you know nothing. Say, then, how would your proud spirit brook *their* hallelujahs, while *you* could not make one chord of your harp sound forth praises? How could you endure *their* loving adoration, while your heart remained as hard as the nether millstone? Would praise and love to Jehovah make



a heaven for you, whose heart is a stranger to praises and love, save worldly adulation and self-love? Would you stand patiently in constant communication with superior and *pure* beings, yourself alone impure? In heaven you would be out of your element—a stranger in a strange land; yea more, in spite of yourself and your positive, or rather imaginary, condition, you would be *in hell*. “Which way I fly is hell; myself am hell.”\* You are a child of the devil by nature and practice, “dead in trespasses and sin;” and unless quickened from your living death by the Spirit of God, how can you be saved? Can a merciful God—a God of love—permit a moral blight to enter the regions of sinless perfection? Unconverted sinners imagine that, though God’s *justice* may be opposed to their admittance, His mercy and love are powerful engines engaged in their favour. Oh, learn that, on the contrary, they are influential in *your condemnation!* Heaven’s safety depends on heaven’s purity. Discover, if you can, the possibility of God’s dooming countless intelligences to uncertain bliss, by permitting *sin*, in the person of the sinner, to enter his courts. Again, can God save a rebel who continues one? and can a rebel in heart be happy in the presence of the object of his hatred? How vainly do men talk! how falsely

\* Satan, in Milton’s *Paradise Lost*.

do they argue! At what very different conclusions would they arrive, if they would only exercise some of the wisdom which enables them to arrange for the well-being, food, and raiment of this perishing and perishable body, in the concerns of their immortal souls!

Say, ye who are bent on money-making, do you take for your partners in business those who openly avow that they dislike business?—and ye who are adding house to house, and field to field, do you take for your tenants those who declare that they hate all that appertains to husbandry and the cultivation of this fair earth? Say, ye in all classes, do you take for your friends those who shun your society, and take every opportunity of doing you an injury? Say, then, ye men of the world, who neglect your God and hate his Sabbaths, which exert little restraining influences on your habits, who sneer at his people, and break his laws, can Jehovah do less than cast you into “outer darkness”? and, once in hell, how can you be ever restored? “As the tree falls, so must it lie for ever.” Think you that pain and torments will create love in your heart to One whose mercies and loving-kindnesses failed to touch you? Who can compel *love* to spring up in the heart? “If a man would give all the substance of his house for love, it would utterly be condemned.” If it is not the spontaneous feeling of the heart,

can there be a particle of real love ? In this world there are some who may have reason to suppose they are loved, because they fancy they can trace love in actions, while they cannot know that none exists in the heart. But God sees through the flimsy veil ; His eyes penetrate to the most hidden springs of thought and action. Yes, those secret sins and that deep-laid deception, which you hardly dare acknowledge to yourself, are written *before Him* "with a pen of iron, with the point of a diamond." If genuine love does not produce, in your case, the appearance of devotion—if it does not rule the actions, and send up the song of praise, the hypocrite's lot shall be yours, on whom "the wrath of the Lamb" will be poured out when he "shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ : who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power ; when he shall come to be glorified in his saints, and admired in them that believe" (2 Thes. i. 7-10).

## CHAPTER XV.

ALL TRAVELLING TO ZION HAVE WASHED IN "THE FOUNTAIN"—THE CHILD OF GOD ENCOURAGED BY A GLIMPSE OF FUTURE INTERCOURSE WITH "THE BELOVED" OF HIS SOUL.

TRAVELLERS to eternity, devote one hour of your ill-spent yet glorious possession—"time," to the consideration of the end for which you were created, and the land to which you are daily and hourly approaching ; for the stream of time is bearing you rapidly on to the ocean of eternity. Think of God's fury, and think of God's love. Let "the terrors of the Lord" drive you, if his tenderness cannot draw you, to wash in "the fountain opened for all sin and uncleanness." Remember, that without this "washing of regeneration," had you the peculiar characteristics of *all* the men of God heaped upon you—the faith of Abraham, the meekness of Moses, the zeal of Peter, the holy boldness of Paul, and the

love of John—the very imperfections of their holy affections would be enough, and more than enough to consign you to hell. *Jesus* is the sinner's and the saint's "only hope," yet an all-sufficient Saviour. Those who can own *Him* as their "life," ought never to be cast down or dismayed; they are "heirs of God, and joint-heirs with Christ;" and he to whom countless created intelligences owe allegiance, and ascribe praise—whose glory is declared by the heavens, his handiwork shewn by the firmament, is magnified and glorified by the most trifling circumstance in the believer's life, overruled by Him for eternal good.

Then *why* are Christians sorrowful? though "inhabitants of the rock," they are called upon to "sing" by Him who, though frequently "*limited*" by his children, never exacts more than he has enabled them to give. Besides, they are only journeying *through* the wilderness to "a land flowing with milk and honey;" and did they "*wait*" more upon their God, they would find, by happy experience, that all "the paths" in which they are led to Zion "are peace."

Courage, soldiers of the cross!—"be of good courage!" the time in which you are called upon to "fight" is "but for a moment." Courage, children of the Most High—"Be of good courage," your afflictions are "light;" there remains for you "an exceeding and eternal weight of glory;"

you suffer only in *time*; you shall rejoice throughout eternity.

Courage!—"Be of good courage!" your enemies are numerous, but your God is near and all-powerful. Your temptations are many; but "the Lord will deliver you from every evil work, and preserve you unto his heavenly kingdom."

Courage, ye trembling saint! "Be of good courage!" you are weak, but God's "strength is perfected in weakness." "The Lord will go before you; the God of Israel will be your rereward;" and thus guarded and fenced about, you need "fear no evil." If called upon to taste death, you will feel that its "sting" is removed. If compelled to lie down in the grave, knowing that "the Lord doth keep the dust of his saints," you may rejoice in the confident expectation of Job, "Yet in my flesh I shall see God"—or if permitted to see "the sign of the Son of man" in the heavens, to gaze on the "Beloved" with eyes that have never slept the sleep of death; blessed and happy shall you and all the redeemed in your generation be counted, for ye "shall be caught up [with the risen dead] in the clouds to meet the Lord in the air: and so shall ye ever be with the Lord." *Then* joy shall be your portion, in the contemplation and knowledge of *Jesus*, which the archangel's pen even could not describe. *Then* shall appear "the holy city, new Jerusalem, com-

ing down from God, out of heaven, prepared as a bride adorned for her husband." "Created a rejoicing." "Having the glory of God, and her light like unto a stone most precious." Her "walls" called "Salvation," and her gates "Praise." "A crown of glory in the hand of the Lord, and a royal diadem in the hand of her God." "Violence shall be no more heard in the land, wasting nor destruction within her borders." "The voice of weeping shall be no more heard in her, nor the voice of crying;" for then the prophecy will be fulfilled—"The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." And they, standing "on the sea of glass," shall prostrate themselves before *Jesus*, the glory of the city, where all bear the mark of "*Holiness unto the Lord*." "His name" written "in their foreheads," "they shall see his face," and sing for ever and ever, "Worthy is the lamb that was slain, to receive, power, and riches, and wisdom, and strength, and honour, and glory, and blessing!"

Travellers to eternity, if these be your expectations, in which by "faith the substance of things hoped for, the evidence of things not seen," you are *now* enabled to rejoice, "Stand fast in the faith, quit you like men, be strong." "Gird up the loins of your mind, be sober, and hope to the

end, for the grace which is to be brought unto you at the revelation of Jesus Christ." "Yet a little while, and he that shall come will come, and will not tarry;" and the sentence shall go forth, "Gather my saints together unto me;" and "verily there is a reward for the righteous."

Travellers to eternity, if this be a description of *your* future, "be not afraid," or cast down, "though briers and thorns be with you." Yet a little while, and "there shall be no more a pricking brier or grieving thorn" in your path; for, as you have followed the Saviour sorrowing, so shall you also "follow the Lamb whithersoever he goeth," rejoicing. Be not dismayed though now passing through a "dark and cloudy day." "Yet a little while," and the "Sun of righteousness" shall "arise and shine," dispelling by his brightening beams every cloud and mist *for ever*.

Get you to your watchtower; live as those who look and wait for their absent Lord; and when the joyful cry uttered in heaven, "Behold the bridegroom cometh!" is re-echoed on earth, by a mixed multitude with varied emotions, ye, traveller to "Zion, the city of the great King"—joyfully responding, "This is the Lord; we have waited for him; we will be glad and rejoice in his salvation"—clothed in "fine linen, clean and white," shall go in unto "the marriage supper of the Lamb."



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